

That is, any dawning perception of people and of situations is to a very large extent indeed in terms of his own feelings. In technical language, the libidinal life of the young child is very strong; his ego, that part of him which links with external reality, is very weak. Never again, in any even approximately normal life, will that individual tend to be so frequently, so easily, and so completely overwhelmed by his own feelings. To him, his wishes, desires, or urges, call them what we will, together with their outcome in emotions, are the one reality. With these he is familiar ; these he knows. With such a weak sense of 'any other reality, his external world, as soon as knowledge of it begins to awaken, is understood very largely in terms of that with which he is already familiar—himself and his own feelings. As I have said, people, things, who do not *do* what he wants, are, for him, 'bad', in the same way and at the same time that he himself has the feeling, 'bad', when he does not *get* what he wants. No explanation, no reason is possible. Means of communication lag behind the strength of his desires. Peace can be restored by some type of immediate satisfaction only. For the fulfilling of the baby's self-preservative needs, the mother is, in the majority of cases, adequate. She acts as complement to the undeveloped ego of the child. As a complement to the ego in the direction of his wish-feelings, as contrasted with his needs, she is not and cannot always be adequate. There must inevitably be times when the child's wishes are not satisfied; there is no possibility of giving understanding of the reason; for the child it remains an autocratic denial. When, for whatever reason, the little child has to endure lack of satisfaction of very urgent wishes, when he wants

very intensely and does not get what he wants,
he tries to
fight for his satisfaction; * the feeble ego, driven
by the
unsatisfied wishes, struggles and screams. If
this is still
ineffective, the fight may become one of hate for
the un-
satisfying, therefore ' bad' mother. He would
if he could,

or " bad ", but his real or his phantasied objects—e.g.,
his mother's
babies, and those he wishes to have himself, and the
substances and
processes within his own body—whether food, faeces,
urine or penis.
The " good " object, whether external or internal, is
always satisfying,
altogether desired, and safe both for himself and
other people;
"bad " always hostile, terrifying, and dangerous for
himself and others.
This is the fundamental key to his anxieties when the
deeper levels of
his mental life are functioning predominantly. (S.I.)